THE SPOUSE UNDER The APPLE-TREE:

OR,

The ſtate of the Elect by Nature.

Wherein is diſcovered,

The diſtance that the higheſt Saints by grace *ſtand at by Nature from the Lord Ieſus Chriſt, by which they may know they have nothing to boaſt of, but what they have received.*

By JOHN COLLINGS, *M. A.*

Pſa. 51. 5. *Behold, I was ſhapen in iniquity, and in ſin did my mother conceive me.*

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STOCUS

UNDER THE APPLE TREE

TO THE

Right HONOURABLE,

the LADY *St John*,

Grace, Mercy and *Peace.*

Madam,

THE deep ſenſe that I have had of thoſe *Engagements* by wch it hath pleaſed your Honour to oblige me to your *ſervice*, hath imboldned me to command theſe Papers to wait upon your Ladiſhip to pay a debt, by incurring a further

one (if your Ladiſhip ſhall pleaſe to honour them with *Acceptation*.) Theſe Sermons (*Madam*) were but ordinary labours, and very unfit for a publicke view, in this *extraordinary* time. It was only a Sermon before publiſhed upon the Text, that tempted out theſe to beare it companie, yet did I not part with them without ſome parly. The world is full of Writers, and the Preſſe as much overgrowne with *Authors*, as the *Age* we live in is with *Profeſſors*: But as the appearing *ſpiritualneſſe* of many carries with it too much

much ſuſpition, that they would have the *ſpiritualneſſe* of a Chriſtian meerly to conſiſt with a *luxuriant wit*, and the *ſuperbiency of fancy*; ſo too many Writings ſeeme to have forgot the *plainneſſe* of the Goſpell, which they ſo much pretend to, and would make it the worke of a Chriſtian meerly to gape for *Notions*, and turne *Religion* into *ſpeculation*: To be able to ſpeake high *Notions* of Chriſt, and to wrap up the *myſteries* of *truth* in *Parables* of wit and expreſsion, is almoſt growne to be thought the *All* of a *Saint*. And we

may ſadly feare, leſt wee ſhould be about to ſtudy more to admire *Chriſt* than *underſtand* him, more to contemplate *Saints dignity* than remember the *Saints duty*; leſt we ſhould make it all our worke, as *Kings* and *Prieſts*, to be ſo taken with our *Honour*, that we ſhould forget that we are thus of *Grace*. Humilitie is the *Saint in Great*. If any one thinks he *knowes any thing*, he *knowes nothing* as he ought to know it. The high ſpirit is infinitely more below Chriſt than he thinks himſelfe above others. Leſt in theſe priviledged

ledged daies, whiles ſo many are proclaiming before the *Saints*, Thus ſhall it be done to the *perſons whom Chriſt delighteth to honour*; Chriſtians ſhould ſo farre admire their beautie, that they ſhould forget their duſt, I have been content to let theſe unpoliſhed Sermons goe out to follow their Triumphs, with *Chriſtiane memento quid fueris*, Chriſtian remember what thou wer't. It is as much a duty, and will one day be found as Beneficiall, to keep a Saint humble, as to make him thankfull; to learne him to abaſe himſelfe, as well

well as to admire his fellowes; to shew him, that *all he hath is of Grace*, as well as to tell him *what he hath* in the *possessions of grace*, and the *Reversions of glory*. I wish professors carriages spake not too much heart-Popery, as if they thought their dignity were earnings, not Almes; and I am sure, no soule is truely thankfull that is not throughly humble. This for the subject of the Sermons. For the phrase *Madam*, I remember it was *Pauls* glory that he *came not* (to the *Corinthians*) *with excellency of speech or wisdome to*

1 Cor. 2. 1, 2, 4.

de-

declare unto them the teſtimony of God. And his ſpeech and preaching, was not in entiſing words of mans wiſdome, but in demonſtration of the ſpirit, and in power. Goſpell *Miſteries* had not need be darkened with a miſterious phraſe. It doth not pleaſe me to ſee *Religion* in a *Lantskip. Chriſt crucified,* was plaine Engliſh. *Seneca-Sermons*, are for the moſt part but like the ſuperfluous diſhes of the table, that ſerve meerly for *ſight*, but muſt not be *taſted* : Preaching ſurely was never ordained to *tickle* the eare, it's buſineſſe lies deeper then

then ſcratching an humour. Wit is the ſoules worſt carver; and pieces of wit, are no better than peices of *ſelfe*. Chriſt never intended us an interpreter for every Sermon. *Madam*, as they were preached, ſo they are humbly preſented to your *Honours* hands. I know your Ladiſhips *humility* to bee ſuch, that it will ſpare an eye to look upon them though not commended by any novelty of matter or excellency of Phraſe. I truſt thus far the meanneſſe of their worth will advantage the worthleſſe author, viz. By letting your

your *Honour* know how much that weak *nothing* of a preacher ſtands in need of an improved intereſt in your Ladiſhips prayers, who ſo much as he is, truly is,

Chaplyfield houſe,
May 21. 1649.

Madam,

Your Honours moſt humbly obliged ſervant in the Lord Jeſus,

John Collings.

To

To the Courteous and Conſcientious Reader of theſe SERMONS.

Reader,

SOme two yeares ſince, ſome friends prevailed with me to let the laſt of theſe Sermons ſlip out of my hands into thine. What was done then was in haſt, which hath put me to the charge of correcting ſome ſlighty miſtakes; Thy courteſie to the firſt hath troubled thee with the ſecond impreſſion, in which thou art a gainer, and a loſer: Thou haſt loſt the Sermon that was then its partner, the narrow handling of the ſubject of it not pleaſing my ſecond thoughts; but thou haſt gained a further addition of ſome more Sermons

ſince

ſince preached upon the ſame Text. I have made thee a gainer in thy hand, and eye; the Lord make thee a gainer in thy heart. If thou pleaſeſt to read theſe Sermons, The firſt part may make thee humble, The ſecond may make thee thankfull, The third may make the carefull. If thou learneſt humility from the firſt, thankfulneſſe from the ſecond, and thy great duty of beleeving from the third, I am ſure thou wilt learne from all the weakneſſe of a poore creature, and if thy ſelfe beeſt in ought a gainer, if thou wilt let the author alſo be a gainer of thy prayers, thou haſt rewarded him, and engaged him ſtill to be,

Chaplyfield houſe,
May 21. 1649.

The ſervant of thy ſoule in
the work of his Maſter,

John Collings.

THE LOST SHEEP brought home, &c.

Solomons Song, *Ch.* 8. *v.* 5.

Who is this that commeth out of the wildernesse, leaning upon her welbeloved? I raised thee up under the Apple-tree, there thy mother brought thee forth, there shee brought thee forth that bare thee.

THis book is called *the Song of Songs*, that is, *Canticum excellentissimum*, the most excellent song; so *Vatablus* and *Estius* gives the reason, because it containes a discourse between Christ, the *most glorious* Bridegrome, and his

Quia sermocinationem cõtinet Christi, Sponsi, & Ecclesiæ spõsæ. Estius.

Church, or the beleeving soule, the Bride; The song of songs as a note of eminency. Mr. Brightman will have it as well *Nota distinctionis, quam eminentiæ*, a note of distinction, as well as of eminency. A song more excellent than any of those that *Solomon* made: the song that sounded sweetest to *Solomons* penitent heart, whose penman was Son and heire to the sweet singer of Israel; Whose every note is a note of free grace, where every straine is breathed by the spirit of the most high, and every close sounds the beleevers close with Christ, an union with him who is the head of the Church: A song (finally) wherein every line breathes the perfume of *the Rose of Sharon*, and is beautified with the colour of *the Lilly of the Vallies*.

Canticum excellentius omnibus quæ Salomon composuit. Brightman.

It is a song of love, sung in parts, by the Lord Jesus Christ the Son of his Fathers love, and the wife of his bosome; whether the society of beleevers, his *Church* in generall, or every beleeving soule in particular. It beginns with love. *Let him kisse me with the kisses of his mouth, for his love is better*

better than wine; and it ends with love: *Make haſt* (*my Beloved!*) *and come away*. The *fountaine* from whence it ariſeth, is a ſpring of love, and the *Sea* into which it falls, is an ocean of love, where the ſoule that enters is ſwallowed up of love, and drowned in ſweetneſſe: The whole ſtreame of the book, is a ſtreame of love, running betwixt two precious bankes, Jeſus Chriſt, and the beleeving ſoule: ſometimes it is an higher, ſometimes a lower water; it is alwayes ſome, though the floodgate be not alwayes open. The two lovers, ſpend their ſong in feaſting themſelves with each others embraces: One while the Bridegroome courts his bride with raviſhing ſtraines of grace, another while ſhe is emptying her ſoule into her beloveds boſome; In the whole there is nothing but a ſweet enterchange of delightfull expreſſions, while both ſeeme to be raviſhed with each others embraces.

I ſhall in handling of the text: firſt open it to you. 2 Raiſe ſome propoſitions of Doctrine from it, and 3. Handle them by explication, confirmation, and application.

For the finding out the meaning of the words, it is neceſſary we ſhould conſider them in a double Notion.

1. Relatively.
2. Abſolutely.

1. Relatively as they ſtand in a neceſſary connexion with the former verſes. It was now the ſpouſes courſe to powre out her ſoul into her beloved's boſome: her part began at the 10. ver. of the former Chapt. and continues to this verſe. My text in the former part of it ſeemeth to be a Parentheſis, and the voice of a third perſon, (conſidering the great love expreſt by the ſpouſe, and her following of him through the moſt rugged wildernes-ways, and even then leaning upon him: or conſidering the great glory and happineſſe of the Spouſe from the influence of Chriſt love upon her) either in admiration of Chriſts condiſcention, that will admit a worm to leane upon him, and will ſtoop to lead it, and uphold it, in darkeſt, ſaddeſt conditions, and fill it with light in peace at ſuch times; or in admiration of the Spouſes glory and beauty, by the reflection of her Beloveds countenance

nance; or of her constancy, and secret power of grace in her, that in the wilderness saddest condition she could leane, that the briars and thornes would not seperate her Beloved, her *quos Deus conjunxit, &c.* or out of an ignorance of her, and the secret power of grace in her carrying her out in darkest times, and in a wilderness condition to such an affiance, cryes out, *Qua est illa?* What manner of creature is this, that she should leane? Or, who is this so glorious a creature, that comes up leaning? Or what manner of love is this, that makes her follow a *Beloved* through such uncoth, rugged, dangerous wayes as these?

2. But to consider the words *Absolutely* now in themselves.

Who is this that commeth up?

The first question is, whose words these are.

The second, what the meaning of them is.

Expositors differ upon the first. Some would have them to bee the continued speech of the Church, and say, They are an expression of the

Expositio summi amoris quo Ecclesia prosequitur Sponsum, an fuit ulla unquam Ecclesia quæ tot ac tantos labores perferret, tantaque pericula susciperet ad consequendum dilectum suum? Hæc igitur sunt pignora voluntatis meæ quod fide difficultates omnes superavi. Tremell. ad locum.

great love beleeving soules beare to the Lord JESUS CHRIST by comparison. What Church, or what person ever (saith she) would undertake so many and so great labours to obtaine her Beloved? These are pledges of my good will, that by faith I have overcome all difficulties, leaning upon him in the wildernesse.

I shall neither wholly embrace, nor altogether reject this sense. I am inclinable to thinke the words may be the Spouses, but not spoken in *Tremelius* his sense, as from her selfe, boasting of her selfe; but spoken by a *Prosopopeia*, the Spouse speaking what she conceived others would say concerning her, and rather incline to thinke the words should be a Parenthesis, than otherwise.

Beda and M. *Brightman* with the rest, that would have this whole Booke to be a Prophecye of the calling of the Church of the Gentiles, will

will have the words to be the voice of the Jewish Church, admiring at the calling of the Church of the Gentiles, *Who is this?* What wilderneſſe-creature is this, that ſhe ſhould have any thing to doe with the promiſed Meſſias: *Quem me ſolum deligere cæteris autem Nationibus rebar eſſe ignotum.* Beda *ad locum.* And therfore thoſe Expoſitors read it, *Dilectum meum*, my Beloved, who I thought only had loved and choſen me, and ſhould have been unknowne to any other Churches.

But I ſee no reaſon why the words ſhould be only reſtrained to the Jewiſh Church, nor why [*illa*] this, ſhould only be underſtood of the Church in generall, whiles that which is predicated of the ſubject is common to every particular ſoule as well as to the beleeving Church: For every beleever leanes by faith upon the Lord Jeſus, and comes out of his particular wilderneſſes, leaning upon him.

And therefore I rather agree with * *Luther* upon the place: not only (ſaith he) the Neighbour Nations, but thoſe of the ſame Nation ſhall admire her com-

Cujus nominis ſit hæc gens quæ aſcendit ex deſerto? Inſtitui videtur hæc quæſtio de grandioribus natu ſororibus quæ ſtupeſcent hoc novo & inaudito ſpectaculo. Bright. ad loc.

* *Non ſolum vicinæ gentes, ſed etiã ipſi qui ſunt in populo hanc mirantur ſic aſcendentẽ ex deſerto.* Luther.

comming out of the wilderneſſe.

In ſhort, I conceive the words have a *Proſopopeia* in them. The Church or ſoule ſpeaks them, as if ſhe ſhould have ſaid: Methinks I fancie the world ſtanding wondring at me, how I can leane upon Chriſt in my wilderneſſe-conditions; and out of the ſaddeſt wilderneſſe, how I can come up by the ſtrength of Chriſt, leaning upon him? They will wonder at my glory, and honour, that Chriſt will priviledge ſuch a worme as I am, ſo as to lean upon him, and that he will help me. They will not underſtand how I can come leaning in the wilderneſſe, they will ſay, *Who is this?* Chriſts power of Grace in me will be hidden to them, and yet they will admire, *Who is this?*

That comes up out of the wildernes.] Out of a ſad, low condition, out of a loſt, rugged condition, out of croſſes, trials, afflictions inward or outward. But I ſhall open this terme more hereafter. *Leaning*] *Tremellius* reads it, *aſſocians, aſſociatura*, joyning or marrying, or about to joyne or marry her ſelfe. *Vatablus*, *Hierome* and *Lyra* read

read it, *Deliciis affluens*, flowing, abounding with delights. *Beda* and *Brightman* read it *Innixa*, leaning upon her Beloved; And so our Translation. The quarrell betwixt these Expositors is not so great, but I conceive it may easily be thus taken up:

1. *Leaning* is a posture of familiarity; And she that is so bold as to leane upon her Beloveds arme, is surely lodged in her Beloveds heart; and is *associans*, marrying, or *associatura*, about to marry to *her Beloved*; and 2. *Leaning* is a posture of love too. She that leanes, loves; and surely she takes pleasure in her posture, she takes delight in her Beloveds company.

Upon her Beloved] Christ Jesus, who loves her, and having first loved her, is now beloved of her. He is called *Her*, to denote her propriety in him. Thus you have the sence of the former part of the Text.

The Church, or the beleeving soule, fancies that the world seeing her keep her hold on Christ, in saddest conditions, and keep a close communion with Christ in the midst of briars and thorns,

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in a barren heath, and dry ground, in the midst of trials, would be ready, either out of ignorance, not knowing the power of grace that upheld, and helpt and sustained her; or else admiring her happy and glorious condition, that in the wilderneſſe she had such a Beloved to leane upon; or admiring the strangneſſe of her constancy and patience, that she would adhere to Christ at such a low ebbe, would either by way of scoffing or admiring, cry out, *Who is this*, that nothing will part from Christ? Or, *Who is this* that Jesus Christ will thus owne, and uphold in saddest conditions? Or, *Who is this?* What power is this that upholds this man or woman in such estates, as every one else would bee lost in? *Who is this that commeth* by the feet of faith and patience, up out of these deep sad wildernes-straights, and yet comes up with such a fixed temper of spirit, with such a stayed mind, and with such a stedfastneſſe of reliance upon the Lord Jesus Christ? *Who is this that commeth up?* Thus you have the former part opened.

It

It followes now in the Text.

I raiſed thee up under the Apple-tree, there thy mother brought thee forth, there ſhe brought thee forth that bare thee.

For the opening of theſe words, and making my way cleare, theſe two things muſt be reſolved:

1. Whoſe part of the Dialogue, whoſe ſpeech theſe words be.

2. What the meaning of them is.

The firſt great queſtion is, whoſe part in this dialogue of love theſe are? This is certaine, they are either Chriſt's or the beleevers: the opinions of men are divided about it; Some think that the words are the continued ſpeech of the Spouſe; their great reaſon is, becauſe the words both before it and after it, are the Spouſes: Of this opinion are *Gregory*, *Aquinas*, *Lyra*, *Hierom*; yea and learned *Mercer* and M. *Ainſworth*. There are ſome others that think they are the words of *Jeſus Chriſt*, minding the Spouſe, how he raiſed up his *Church* (ſay ſome) which I doe not deny, ſo they doe not limit it to the body of beleevers collectively: for my owne

owne part I ſtrongly incline to the latter, viz. That the words are the words of *Chriſt*; my reaſons are, 1. Partly becauſe the 4 verſe containes a phraſe of ſpeech, with which ſhe had twice cloſed a ſpeech before, *viz.* chap. 3.5, 6. chap. 5.8. and partly becauſe of the *congruity*, which appeares to me in the ſence thus: The Spouſe before had ſeemed to caſt out words as if ſhe had bin almoſt aſhamed of *Chriſts* company, and by her walking with him had made her ſelfe a laughing ſtock, or a wondering ſtock to the world (for ſo the phraſe, Who is this? may alſo be taken) to which Chriſt replies: I raiſed thee, &c. as if he ſhould have ſaid: and do I not deſerve this? and a great deale more too? Remember but what I have done for thee, I have raiſed thee up under the Apple-tree, &c. To which (as overcome with love) the ſoule replies, v. 6. *Set me as a ſeale*, &c. As if ſhe ſhould ſay, Truth indeed; Lord thou haſt done it: *O ſet me now as a ſeale upon thine arme, as a ſeale upon thy heart*, &c. A third reaſon is, the incongruity of the ſence, if the word be

taken

taken as the words of the Spouſe, which will further appeare in the opening of the words. The firſt queſtion being reſolved, I come to the ſecond; *To ſhew you what is the meaning of theſe words.* In doing of which, 1. I ſhall ſhew you the opinion of others. 2. I ſhall reject moſt of them; ſhewing you reaſon why I doe ſo. 3. I ſhall give you my owne opinion concerning the words and reaſons for it. 1. I will begin with ſuch expoſitors as would have theſe words to be the Spouſes words, and theſe are either Papiſts or Proteſtants. The popiſh expoſitions run together: *I* (ſay they) that is, *the Spouſe* the beleeving ſoule: [*raiſed thee*] awakened and applied thee; *under the apple-tree*, hanging upon the croſſe. *Gregory* ſaith that the apple-tree is [*procul dubio arbor ſanctæ crucis*] the tree of the holy Croſſe. M. *Ainſworth* and *Mercer* carry it another way. I (ſaith M. *Ainſworth*) that is, the Spouſe *raiſed thee up*, by earneſt prayer, Pſa. 44.24. Raiſed up Chriſt *under the apple-tree*, the tree of free grace, and life mentioned, Chap. 2. 3. To this

1. *Sort.*

2. *Sort.*

ſence

3 Sort. ſence *Mercer* inclineth. A third ſort of expoſitors, are ſuch as would make this whole book a prophely of the converſion of the *Gentiles*; they underſtand it thus: *I*, that is Chriſt, raiſed *thee*, that is, the Church of the Gentiles, *under the Apple-tree*, out of a low eſtate (ſay ſome) by the help of *ſome inferiour Magiſtrate*, ſaith M. *Cotton*. But I want an inſtance of the Metaphor ſo uſed, to patronize that opinion. I have ſhewed you now the ſeverall opinions, which I ſhall reject for theſe reaſons:

For the Popiſh opinion, If we underſtand the ſence of the words to be this, That the Spouſe *raiſed* Chriſt upon the Croſſe, what ſhall become of the next words, *there thy mother brought thee forth*? Did Chriſts mother bring him forth there? if ſo: either his *perſonall* mother, or his *myſticall* and *metaphoricall* mother; for his *perſonall* mother, in reſpect of his divine Nature, he had none; for his humane Nature, *Mary* was his mother: But how can we ſay concerning the Croſſe, *There* Chriſts *mother brought him forth*? If it be

be underſtood of Chriſts *myſticall*, or metaphoricall *mother*, which ſay ſome, is the *Church*. 1. Beſides that, I never read the *Church* called *Chriſts* mother, though his wife and ſiſter: And I doe not like creating *ſenſes* without we be put to great ſtraights: I ſay, beſides that, it is to me very harſh ſenſe, which I ſcarce underſtand, *viz.* how the Church is ſaid to have brought forth Chriſt under the Croſſe: For holy M. *Ainſworth's* and learned *Mercer's* opinions, my reaſon or objection is the ſame. If we doe underſtand the ſenſe of the words thus: *I*, that is [thy Spouſe] *raiſed thee up*, by [earneſt prayer] *under the Apple-tree* [in thine Ordinances;] I doe not know how to make ſence of the next words; *There thy mother brought thee forth*, &c. How can we ſay that Chriſts mother, whether his naturall mother, *Mary*, or his metaphoricall mother, the *Church* (as ſome would have it) *painfully brought forth Chriſt* (for ſo the word is) under the *tree of free grace of life*? To me it almoſt ſounds a making of Chriſt the object of free grace, and life, who is indeed the ſubject of it. For

For the third ſort I reject their opinion, 1. Becauſe I ſee no reaſon why we ſhould turne this whole book into a Prophecye. 2. And for M. *Cottons* ſingle opinion I gave my reaſon againſt it before.

I ſhall now propound my owne opinion, and rather ſeeke for company than follow any. 1. I lay it downe for a ground, that the words are the words of the Lord Jeſus Chriſt, ſpeaking concerning the beleeving ſoule. 2. I take it for granted, that the deſigne of Chriſts ſpeech to the beleeving ſoule his Spouſe, is to mind her of ſome notable engaging mercy he had beſtowed upon her; a deliverance, 1. Out of ſome low eſtate; that methinks is plaine, both from the word uſed [*raiſed*] which preſuppoſeth a fallen eſtate. 2. Out of ſome eſtate in which it was *naturally*; that me thinks is plainly hinted in thoſe words; *There thy mother brought thee forth, there ſhe brought thee forth that bare thee.*

Now to give you the ſence of the words:

The words opened.

[*I*] the Lord Jeſus Chriſt, thy husband,

band, thy Redeemer [raiſed thee up] exalted thee by the great worke of my redemption [under the Apple-tree] The Apple-tree is Chriſt, *Cant. 2. ver. 3.* Under my ſelfe by the uſe of mine Ordinances, which are the fruit of the Apple-tree, Chriſt: or [I raiſed thee up under the Apple-tree] when thou wert not *ingrafted* in me, but in a ſtate of diſunion, indeed [under the Apple-tree] in reſpect of *eternall ordination*, but not in the Apple-tree by an *actuall implantation* and union: When thou wert in that ſad eſtate *I raiſed* thee up, by the great worke of my redemption. It followes, there thy mother brought thee forth, &c. there! where? in a loſt condition, in a ſtate of diſunion, a ſtranger to me. There, under the Tree of forbidden fruit, involved in *Adams* firſt guilt, weltring in bloud, &c. *There ſhe brought thee forth that bare thee.*

So the ſence of the words is this:

Doſt thou think much to leane upon me in the wilderneſſe O my Spouſe! remember thou wert in a poor loſt undone Condition, in ſuch an eſtate thy naturall mother brought thee forth; it is

true thou wert under an eternall ordination to obtaine Salvation by me, but thou wert far from such an vnion: there thy mother left thee, and could not help thee, and then *I raised thee.* I by the great worke of my redemption, covenanting, coming, dying, &c. for thee, raised thee from this misery to eternall life, and all the privileges of it, and this I did when all other meanes failed, [*There thy mother brought thee forth*] by the use of my ordinances thou wert raised under the apple-tree: so that the designe of the Lord Jesus Christ in the speech, Is to shew the beleeving soule what cause she had in all estates to cleave to him, more than all the world besides; and this he demonstrates, 1. By *letting her see her miserable estate by nature.* 1. She had need of raising. 2. She was in a state of disunion, not united to the apple-tree. 2. By *letting of her see the hopelessnesse of any remedy from any thing in the world,* any friend in the world; surely the mother is the best friend, and yet (sayes he) this estate she left you in, yea she that bare you. 3. By *letting of*

of her ſee the Honourable condition that ſhe was now in, expreſſed in that word *raiſed,* which containes as much as can be ſpoken, even all the fruits and priviledges of Redemption. 4. By *letting of her know the Author of this happineſſe and redemption.* That is I (ſaith he,) all the world could not, I did. 5. By *letting of her know the meanes were his* (for ſo alſo the words [under the apple-tree] may be underſtood) *I raiſed thee.* The ſoule may ſay, why? the word raiſed me? yes, it is true, but ſtill thou art raiſed under Chriſt: For Chriſt is the apple-tree, The ordinances are the apples, and they alſo grow out of Chriſt, even as naturally, as the Apples growe out of the apple-tree.

The text being thus opened, holds out to us many pretious truths. In generall it is the deſcription of a Saint, *à primo ad ultimum,* from firſt to laſt. In particular you have here the Spouſe deſcribed, 1. *In her naturall Condition,* where you are told, 1. What ſhe is *originally*, to ſhe is in a ſtate of diſunion to Chriſt, in ſuch a condition that ſhe hath need of raiſing, ſo her mother

brought her forth, ſo ſhe brought her forth that bare her. 2. What ſhe is then *virtually*, though not implanted into Chriſt, yet within a reach of him; *under* the applee-tree, though not implanted *in* it; under an eternall ordination to life, though for the preſent a *Child of wrath*; in a wilderneſſe, yet comming out, or to come out.

2. She is deſcribed in her gratious condition, and there we have theſe things noted.

1. *The author* of grace unto her, *I raiſed thee*, Jeſus Chriſt *the author and finiſher of our ſalvation.*

2. *The meanes of this grace*, the *apples* that grow upon Chriſt the *appletree.*

3. *The effect of this grace in her*, ſhe commeth up out of the *wilderneſſe.*

4. *The inſtrumentall meanes*, for the application of meritorious grace, that is faith in Jeſus Chriſt, ſhe commeth up leaning upon her well-beloved.

5. *The opinion of others concerning her in this eſtate of grace.* 1. *She is glorious, and creates admiration in ſome.* 2. The hidden principle of life in her makes

makes her not to be understood of others, all say, *who is this?*

Here are two great things hinted in the text. 1. *The misery that the elect are in by nature* 2. *The happy condition they are in by grace.* I might handle the words in order, and raise many profitable Doctrines from them: But I will only pitch upon 3. which will comprehend all, and not handle the text as the words lye in order, but according to the order of the things contained in them; The 3. I will pitch upon are these.

1. *That Gods gracious Saints, and every one of them, though they lye under a gracious ordination to eternall life, yet are borne in a lost undone condition.* 1. They have need of raising; 2. they are *under* (not in) the apple-tree, there their mother brought them forth.

2. *That it is the Lord Jesus that helpeth his redeemed ones out of this condition.* I raised thee.

3. *That by the power of Jesus Christ the Spouse being raised comes up out of every wilderness leaning upon her Beloved.*

I shall begin with the first Doctrine.

Doct. 1. *That the best of Gods Saints by nature were born in a lost condition, in a state of disunion to Jesus Christ, there their mother brought them forth, there she brought them forth that bare them.*

I say the best, though they all of them lye under a saving ordination to eternall life, and though many of them may be borne of holy and godly parents, yet if you looke upon them as they are by Nature, they are in a lost, undone condition, and had need of a raising. Now for the prosecution of this Doctrine, I shall 1. prove it by *testimony of Scripture.* 2. I shall open it to you how it comes to passe that they are so borne. 3. I shall make application of the Doctrine. 1. *That they are by Nature in a lost, undone condition.* 1. In respect of *sinne.* 2. In respect of *punishment.* Take that pregnant place for it, *Ephes.* 2. where the designe of the Apostle is plaine to advance Christ in the hearts of the beleeving *Ephesians*: To this end, 1. he discovers *what need they had of him,*

him, that he opens by ſetting out their ſad and wofull condition without him. 1. They were *dead in treſpaſſes and ſins*, ver. 7. 5. 2. *They lived according to the Devils wil*, ruled and acted by him, v. 2. 3. *They were tainted with the luſts of the fleſh, and inclined to fulfill the luſts of the fleſh, and of the mind*, v. 3. 4. *They were Gentiles in the fleſh*, v. 11. 5. *They were without Chriſt*. 6. *Aliens from the Common-wealth of Iſrael*. 7. *Strangers from the Covenant of Promiſe*, 8. *having no hope*. 9. *Without God in the world*, ver. 12. 10. *Afar off, irreconciled*, ver. 13, 14. 11. To ſumme up all in a word, ver. 3. The children *of wrath by nature as well as others*: Children of wrath *Active*; Actively inclined or diſpoſed to nothing but that which will undoubtedly bring downe the wrath of God upon their ſoules: And children of wrath *Paſſive*; paſſively being originally ſo guilty, that they deſerve, and in reſpect of themſelves, are liable to the eternall wrath of God. And who are theſe, *ver.* 19. They were ſuch as were quickned, *ver.* 1. ſuch as *v.* 19. *were now no more ſtrangers and forraigners*,

uers, but fellow-Citizens with the Saints, and of the houſhold of God: They were borne under the Apple-tree, but raiſed up. A ſecond place is that knowne place, Pſal. 51.5. *Behold I was ſhapen in iniquity, and in ſinne did my mother conceive me.* They are *Davids* words, that man of God, that man according to Gods owne heart; yet he confeſſeth he was borne *under* the Apple-tree, *there his mother brought him forth*, he was ſhapen in iniquity, yea *in ſinne did his mother* conceive him. I will add but that one place more Ez. 16. Where God ſetting out the *native condition of his Church*, ſets it out by the reſemblance of a new borne infant. For her parents, *her father was an Amorite, and her mother an Hittite*; For her owne perſon, *In the day wherein ſhe was borne her navell was not cut, nor was ſhe waſhed in water to ſupple her: ſhe was not ſalted at all, nor ſwadled at all, caſt out into the open feild, to the loathing of her perſon*, v. 3. 4-5. *Polluted in her blood*, v. 6. Yet ſhe was one, to whom God had ſaid *live*, v. 6. Whom God had beautified

and

and adorned with ſpeciall graces, v.8. with whom God had made a *covenant*, and ſhe was Gods *claime*, v.8.&, v.9. I paſſe on to the 2. Queſtion propounded, *viz.* How it comes to paſſe, that all the Saints of God are originally in a loſt undone condition, The words of the text anſwer this, *their mother brought them forth ſo.* Adam eat of the tree of forbidden fruit, he fell, & that guilt cleaves to all our natures. This the Apoſtle ſpeaks fully to in the 5 chap. of the Epiſ: to the Romans, v.12. *By one man ſinne entered into the world; and death by ſinne.* v.15. *Through the offence of one many were made dead.* v.18. *By the offence of one Judgment came upon all to Condemnation.* v.19. *By one mans diſobedience many were made ſinners*, But here is the queſtion ſtarted *How the ſinne of Adam ſhould leave a defilement upon all his Children to the end of the world; becauſe The father hath eaten ſowre grapes ſhall all the childrens teeth be ſet an edge?* My intention is not here to diſpute like a ſophiſter, concerning thoſe many queſtions about the propagation of Originall ſin. 2. *Queſt.*

Quid

Quid quaris apertam rimam? Saith *Augustine*) *quum habes apertam Ianuam, &c.* what need we seek for a rift for it to creep in, when the Apostle hath shewed us an open door for it to come in with a full body? he sayes *by one man* it came into the world, *not by imitation of his example* (as the Pelagians dream) So he might have said [*per diabolum intravit*] that it entred in by the Devill as well as [*per unum hominem*] by one man: but it entred [*propagatione carnali*] by carnal propagation: what could be cleane that was borne of a woman? M. *Perkins* sayes it may be done two wayes. 1. *Adam being a publique person carrying all us in his loynes, and God ordering that what he received he should receive for himselfe, and all his posterity, hereupon Adam Sinning deprived himselfe, and all his posterity,* So we became miserable, God dealing like a judge, depriving us, for *Adams* sin, of his Image, which except he would he need never have stampt upon us, (not any wayes becomming by this act of judgement an author or maintainer of sinne) thus we

1.

we become guilty *Imputative*, by imputation; and *privative*, God depriving us of his image by denying to restore it to us againe when we had once loſt it. 2. *Another way is by carnall propagation:* Our mother the Hittite brought us forth, our father the Canaanite begate us, *what can be cleane that is borne of a woman ſaith Job.* chap. 25. v. 4. *As ſweet oile powred into a fuſty veſſell* (ſaith M. Perkins) *loſeth its pureneſſe, and becometh infected by the veſſell, So the ſoule created good, and put into a corrupt body, and made one with it, receives contagion thence*; only Chriſt who was borne of a woman, was borne *cleane*, and the reaſon for that, was (ſay the ſchoolmen) *Ab Adamo humanam accepit naturã non tanquam a principio agente ſed tanquam a principio materiali*: His body was from Adam, but not from the ſeed of Adam. And thus you ſee how it comes to paſſe that our mother brings us forth under the Apple-tree in a poore loſt undone condition, there your mothers brought you forth, that bare you. Nor let any one thinke himſelfe in a better 2.

con-

condition, becauſe his parents have been elect ones: what then? *Except a man be born again, ſaith Chriſt, he ſhall never enter into the Kingdome of God.*

Joh.3.3. Joh.3.3. *Whatſoever is borne of fleſh is fleſh.* Parents beget not grace but nature. Though they have no ſinne to communicate in reſpect of Gods grace juſtifying their perſons, and not ſeeing ſinne in them ſo as to impute it to them; yet they *have ſinne*, a body of death; ſo holy *Paul* had; he groned

Rom.7.23. under it, Rom.7. *Yea and if we ſay we have no ſin, we do but deceive our ſelves, and there is no truth in us.* (Saith the bleſſed Apoſtle) who lives and ſinneth not? This queſtion was propounded to Saint *Auſtine*, How the Saints of God that had no ſinne could convey ſinne to their children: he replies to it, *Viciſſim & ego interrogo, &c.* Let me aſke you (ſaith he) how one that is *circumciſed* can beget one that is *uncircumciſed*? and how it comes to paſſe that when you ſow your *wheat* in your field without any *chaffe* cleaving to it, you ſhould reap it with *chaffe*? how one that is a *baptized* Chriſtian can beget one

one that is an *unbaptized* heathen? you will answer, *Quia non facit generatio sed regeneratio Christianos.* M. *Perkins* saith, God took this order in the creation, that whatsoever evill *Adam* procured, he should bring it not only on himself but all his posterity, by virtue of wch decree the propagation of sinne is continued without any interruption, though Parents them-selves be borne anew by the spirit of God; even as God hath set it in the order of nature that the wheat thrown pure into the ground, should yet spring and grow (so often as it is sowed) with stalk, eare, blade. And all this I conceive is the truth concerning the manner of conveyence of this sad legacy to all the Children of *Adam.* Without sifting those Philosophicall, and schoole questions about it, I shall conclude this Particular with only this note of M. Perkins. *It may be this will not satisfy the minds of all; if any be so curious that he hath a mind yet to seek further, let them know there is another matter of more concernment for us to look unto: when a mans house is on fire tis no time to enquire, when, and how, and*

in

in what manner, it came to be so, but it will be our policy to use all means possible to quench it. That it is so, it is plain, our soules are all undone by nature. Do you *ask how this thing could be?* first remedy it, then enquire the manner how it came to passe: quench the fire, then aske how it came in thy dwelling. *Quid quæris rimam?* in the mean time why seekest thou a crevis (saith *Austine,*) *Quum habes apertam Ianuam; per unum hominem intravit peccatum*: hast thou not an open door? doth not the Apostle say it entred in *by one mans disobedience, and death by it, and so went over all?* So much therefore shall serve briefly to have spoken of the doctrinal part: Give me leave to come now to an application of it, in which the Lord give me an heart affected in speaking, & you eares and hearts truly affected in hearing.

The first part of my application shall be more notionall, the other will bee more particular; for the first.

1. This may discover unto you, *the lying falshood of the Pelagian Doctrine, and of diverse in these times, that have been so unhappy as to rake up all the putrified*

trified dunghills of errors, and vend them for new truths.

1. The *Maniches* of old would confeſſe this, but 1. Would have it to be the direct work of God, and to this end made a God on purpoſe that ſhould be ſuch a *principium mali*, carrying on the wicked deſignes in the world efficiently, as their other God (who was their *principium boni*) was by their appointment to carry on good deſignes. 1.

2. Then they would but *in part* confeſs it: they would have ſome to be borne cleane, others defiled; but even the beſt (as you have heard) were borne defiled, *there their mother brought them forth; there ſhe brought them forth that bare them.* The Pelagians denyed any Originall ſinne *by way of propagation* but only by *Imitation*, if ſay they the Child walks in its parents ſtepps, or becauſe we tread *Adams* path, therefore we are defiled; but this is falſe, in the very day of our birth we were in a loſt undone condition. 2.

3. From hence alſo may appeare the falſeneſſe of that opinion of the Anababtiſts of old, and now in theſe dayes, 3.

dayes, *viz.*, that Christ by his death, *Originale peccatum ex humanâ naturâ sustulit*, tooke away originall sin out of our natures, they are the very words of *Chemnitius*, repeating the error of the old Anabaptists concerning this point, and this I perceive many people harping on even in this City, especially those that have so good an opinion of Christs death, that he (as they dreame) died for all; pinch them a little and they will confesse, that all shall not be saved, but this is in regard for their *actuall sins*, for their originall sinne, Christ hath paid that score: if now they can but stand upon their owne leggs, and will but walke in their strength, and keep their feet for the time to come, then all shall be well. But mistake not (Christians) *your mother* (saith the text) left you not raised, but in a lost condition; not your grandmother *Eve*, but your immediate mother, brought you forth
1. there, and left you there long since Christ died; it was since that time that the Apostle told the beleeving *Ephesians, that they were Children of wrath by nature, even as others*, Eph. 2. 3.

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Beſides that Chriſt uſeth not to pay any debts by halves, it were as good as nothing for Ieſus Chriſt to pardon a reprobates Originall ſin to whom he never intends to pardon all ſinne; yea Originall ſinne doth not only remaine upon elected ones as an offence to God, and laying upon them an obligation to death, ſince Chriſt dyed, untill their Iuſtification, but even after Iuſtification there is *a body of death*; it hath loſt its *condemning power*, and its *raigning power*, but it yet cleaves to our fleſh, as Ivy to the tree, ſo deep an impreſſion it hath upon all our natures. But this openeth a way to another queſtion, *whether originall ſin remaines in any of the elect after Juſtification?* the affirmative is truth: but in regard that my text ſtrikes not directly againſt the errour I ſhall paſſe it by, and refer you to thoſe that have defended the truth in it, as *Zanchi*, &c. and leaving this firſt uſe, ſhall proceed to ſome further application, which ſhall be more Particular.

1. By way of Inſtruction.

2. By way of Examination, and Tryall.

3. By way of Exhortation.
4. By way of Consolation.

Of all these in their order.

1. By way of Instruction: We may hence learne first, *what a sad condition the most men of the world are in?* Ah! Lord, how few are they whom thou hast chosen ever to obtaine eternall life? and yet these are *children of wrath* by nature as well as others. Poore creatures! my heart trembles to thinke of you: How many in this Congregation yet lye in a condition low enough, and the Lord knowes whether ever to be raised yea or no. If a child should be borne with some naturall weakenesse in its armes, or leggs, and it should live six, or ten, or twenty years, and yet not be able to use its limbs, you would say it would be a very great hazard if ever that child did recover its limbs, so as to have the strength and exercise of it, it would be almost a miracle; It was such a miracle, that in the ninth of John, when Jesus Christ had restored sight to one that was borne blind, the Jewes would not beleeve it possible, and *ver.* 32. we find a positive de-

determination upon the queſtion, *Since the world began, it was never heard that any man opened the eyes of one that was borne blind:* How many poore wretches that are come here into the preſence of the Lord, that were all borne blind, deafe, dead, and have lived ſome ten, ſome twenty, ſome thirty yeares, ſome more, and all this time have continually had all the meanes that could be applyed to them for recovery, and yet are in the ſame loſt, undone condition? Ah (my friends!) what can you neither ſtretch out hand, nor foot, nor tongue, nor any member, notwithſtanding all the meanes of grace affoorded you for quickning? Let me tell you, it is ten thouſand to one, if you doe not periſh for ever: My friends! It is a miracle, a great miracle of mercy, that any one poore wretch, conſidering in what condition it is borne, ſhould ever come out of it. The Jewes would hardly beleeve the report, therefore they ſay, Joh. 9. 19. *Is this your ſonne that was borne blind, how then doth he now ſee?* We may ſay ſo concerning every one that hath any thing of God

in him: Was not this poore creature borne blind? how doth he now ſee? was not he borne loſt? How is he now raiſed? but for thoſe that in ſtead of growing better, are growne ten times worſe, that have hardened their hearts, and gone on in riot, and wantonneſſe, and are yet in their bloud, it is ten to one if ever the Lord ſay to them, *live*; they are growne to ſuch a ſhameleſſe impudence in wickedneſſe, I dare not ſay, *there is no hope*; But let me ſadly ſay, there is ſmall hope that ever the Lord ſhould raiſe ſuch wretches: And if he doth not, better ten thouſand times, better (ſinner,) had it been for thy ſoule, that thou hadſt never ſeen the light of the morning, nor heard the voice of the Goſpell in thine eares. This is your condition, the Lord awaken you.

2. Secondly, From hence we may be inſtructed, *Whom we have cauſe to thanke that any of us are this day out of hell.* Who art thou O man that boaſts thou art of good parentage, or of a great birth? harke in what language my Text ſpeaks thy birth: Thou wert borne under

under the *Apple-tree*; *there thy mother brought thee forth, there she brought thee forth that bare thee.* If thy heavenly Father doth no more for thee than thy earthly mother, woe to thee that ever thou wert borne. What a boasting we have of pedegrees, and great descents? What a great word it is in the world, I was better borne than you, My father was such a Gentleman, so great, so rich, &c. My mother was of such or such an ancient Family? O vanity! vanity of vanities! Poore creature! thy mother brought thee forth under an Apple-tree. The very heathen out of a meere rationall principle, could scoffe at such brags: —— *Genus & proavos, & quæ non fecimus ipsi Vix ea nostra voco.* *Tully* could retort to the Roman, bragging of his descent, *Domus mea à me incipiet, tua verò in te desinet*, My house shall have its Originall from me, my Nobility and worth; thy Noble Family shall have an end in thy Baseneſſe. Christian! what is thy birth? consider it but in a spirituall notion; the poorest wretch in the world is borne in as good a condition as thou art, and thou

in no better an estate towards God than he. Suppose a man were borne of some great parentage, and had no Lands, no estate left him, but could only boast of *fumos, & nomina vana Catonum*, his fathers name, and the smoake of his chimney; Possibly he hath some gorgeous suit of apparell left him, this he weares and glisters in for a while, yet a little while and these teare, and then he hath not a rag left him, nor a penny to buy one to cover his nakednesse: how contemptible would such a poore wretch be in every mans eyes? And is not this the condition of the most of the great men, gallants of the world, they glister with an outside a little in the world, their names are great, their persons admired; yet a little while, and these weare out, the men dye, and lye downe in hell. Ah! that those that glory would glory in this, that God is their Father, and Jesus Christ their portion: Thus your Houses would have a beginning of Glory from you, and their Glory should not end with you.

2. Nor is the boasting of those much better that can boast of their Religious pa-

Parents. I confeſſe it is the better of the two, an heire of Glory being farre more noble than the greateſt worldling, and in regard that the Election of God runs much in a line; but this will not doe Chriſtian: *Eſau* was rejected though he was *Iſaacs* ſonne; and *Iſhmael* though he was *Abrahams* ſonne, *Juſtus non gignit juſtum, gignit hominem*; Thy righteous father did not beget thee a righteous man, but he begat thee a child of fleih, corrupt fleſh and bloud. Thy godly mother brought thee forth under the Apple-tree, *there thy mother brought thee forth, there ſhe brought thee forth that bare thee.* This was the Jewes great brag, *that they came forth out of the waters of* Judah, *and were called by the name of* Iſrael, *and were of the houſe of* Jacob, *Iſa.* 48. 1. They call'd themſelves of the Holy City, and this made them ſtay themſelves upon the God of Iſrael; but for all this obſerve what God ſayes to them, *v.* 4, 5, 6, &c. This was that which the Jewes had to boaſt of to the Lord Jeſus Chriſt, Joh. 8. 33. *We are* Abrahams *ſeed, and were never in bondage to*

any man, how ſayeſt thou, you ſhall be made free? They tooke it ill, that they being *Abrahams* ſeed, ſhould be ſo much as ſuppoſed to be in a bad condition. But obſerve how Chriſt takes away their brag in the 39. *Jeſus* ſaith unto them, *if you were* Abrahams *children* [that is, his ſpirituall children] *you would doe the works of* Abraham: But in plainer Engliſh, ver. 44. *Ye are of your Father the Devill, and the luſts of your Father you will doe.* Heare this you that had godly parents, and your ſelves have no goodneſſe in you. *Abrahams* faith will carry none to heaven but himſelfe: your parents faith will want a way of conveyance to doe good to your ſoules.

Graft a ſweet Peare or Plumme upon a wild or ſowre Crab-ſtocke, it will grow, and yeeld a pleaſant fruit, the nature will be changed in the fruit; but now take the ſtone or kernell of that fruit, and ſet it in the earth, it ſhall not come forth a Plum-tree, but a Crab-ſtock againe. It is thy caſe (Chriſtian,) thy parent was a naturall Crabſtocke, the Lord grafted grace upon him, then

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he brought forth ſweet and pleaſant fruit, worthy of amendment of life: But now thou art his kernell come out of the earth; thou art not come forth gracious, but naturall. Thy parents grace was by vertue of an inoculation, not by nature. Therefore to conclude this uſe, let me mind you of the words of the firſt Goſpell-preacher, *John* the Baptiſt, *Mat.*3. ver.8. *Bring forth fruit therefore worthy of amendment of life, and thinke not to ſay within your ſelves we have* Abraham *to our Father.* Looke to your condition Chriſtians: It is neither your noble, nor yet gracious parentage, and deſcent, will carry you to heaven; think not to ſay within thy ſelf, I had a gracious parent.

Thirdly, from hence we may be inſtructed, what a ſoul-cheating principle Libertines build on, that conclude thus, *There is no need of Repentance, or faith, or ſuch holy and ſtrict life: if we be elected, we ſhall be ſaved, if not, we ſhall be damned.* Suppoſe thou beeſt elected, poore creature, yet know thou art borne under the Apple-tree. O turne not the grace of thy God into wantonneſſe; look 3.

looke to find thy selfe raised, or thou shalt never see thy soule saved. It is true, for the sinnes of those whom the Lord hath chosen by name to everlasting life, they are decretally pardoned from all eternity, and meritoriously pardoned in the death of Christ; but still they remaine as offences to God, and keep the soule under a reall obligation unto death, till the Lord comes, and actually and formally in justification acquits the beleeving soule from hels claime, and frees it out of the Devils imprisonment. Suppose a condemned man in prison, the Prince hath determined to pardon him, and some friend of his possibly hath purchased his pardon for him; but yet he is in the dungeon in fetters, in the Gaolers hand, till he be actually set free, &c. So it is with every Elect Vessell. Cheat not thy selfe therefore with such licentious, soule-deceiving principles of Libertinisme. I have done with the first Use of Instruction, I passe on to a second.

Use 2. How doth it now stand every poore soule in hand, to examine his condition, whether he be not in this sad condition yet,

Yet, yea or no. Christians, the weight of your soules hangs upon this *Examination*: This was your and my condition, *Try therefore your selves whether you be in the faith or no; prove your owne selves, know you not that* more, more than nature is in you] *Jesus Christ is in you except ye be reprobates.* I have in this place not long since handled this point so fully, that I shall at this time adde very little to what I have already said: Only (it lying so full in my way) give me leave to speake a word or two, and the Lord speake it to your hearts. I will speake but foure words: 1. Therfore know this, *If none hath done more for you than your mother hath done, you are under the Apple-tree still.* That is plaine in the Text: *There your mother brought you forth, there she brought you forth that bare you.* What doth our Mother doe for us? she conveighes Nature to us, from her we derive flesh and bloud, and our naturall dispositions; if thou beest nothing but Nature, thou hast nothing of Grace. But some will say, this is a note as darke as the other: To make it therefore so as to be understood

ſtood by the meaneſt capacities, we muſt underſtand that there are two ſorts of Natures, A more corrupt, or a more refined ſort of Nature. All ſhort of Grace *is* Nature.

1. *If thou haſt nothing ſeen in thee but corrupt filthy nature*, That thy naturall inclination carries thee out to acts of prophane wickedneſſe, and thou haſt not ſo much as put a bridle upon thy wild ſpirit, but letſt it run at randome, and carry thee out to drunkenneſſe, wantonneſſe, lying, ſwearing, all manner of ungodlineſſe, This thou mayeſt be ſure of, thou art not raiſed yet out of thy helliſh danger in which thou wert borne, *Eph.* 5.5. 1 *Tim.* 1.9,10. *Rev.* 21. 8. *Rev.* 22.15. 1 *Cor.* 6.9,10.

But ſecondly, *If thou haſt no more than bridled and refined Nature*, I call Bridled Nature, a kind of civility which thou prideſt in, that thou art not ſo debauched a wretch as others are: It conſiſts firſt of all in a *Negative righteouſneſſe*; Thou canſt ſay thou art no Papiſt, no Malignant, and perhaps as much as the Phariſee, Luke 18.v. 11. *I thanke thee I am not* (*as other men are*) *extortioners*,

tioners, unjuſt, adulterers, or even as this Publicane; Secondly, *In a Poſitive righteouſneſſe*; Thou canſt ſay, *whoſe Oxe have I taken? whoſe Aſſe have I taken? or whom have I defranded?* Thou tytheſt Mint and Annis, and doſt no more to others than thou wouldſt be content they ſhould doe to thee; thou art a good Second-table-man, keepeſt the rule of juſtice ſtrictly; Thus had he done. To whom Jeſus Chriſt ſaid, ἓν σοὶ ὑστερῶ, *One thing is wanting to thee*, Goe ſell all that thou haſt; Chriſtian, let me tell thee, all this ſelf-Righteouſnes muſt be ſold, not loſt, but ſlighted. If thou haſt no more than a Bridled nature, it is not enough, the young man went away from Chriſt ſorrowfull, *Mar.* 10. The Phariſee went away not juſtified, *Luke* 18. *ver.* 14. Nay ſecondly, if thou haſt no more than a *refined Nature*, it is nothing, though it be ſeven times refined. It is a piece of Nature, *That there is a God*, Nature revealeth it to men; and *that this God is a ſpirit*, and that, *Si Deus eſt animus*, &c. *Hic tibi præcipuè ſit pura mente colendus.* Seeing God is a ſpirit, he muſt 1. Be worſhipped. 2. Be worſhipped ſin-

ſincerely, *Cato* could ſay ſo; this is all but Nature, the fineſt of Nature. Thou mayeſt pray in thy Family Morning and Evening, the Heathen would doe as much, they would cry to their *Penates*, yes thou mayeſt doe it, and (without the Common-prayer Booke too, I doe not read that they had one in uſe to worſhip their Idols with (Nature had given them a tongue to ſpeak their wants without a Tutor) and yet be a wretch under the Apple-tree. The Phariſee would be ſo far from being aſhamed to pray in his Family, that he would not be aſhamed to come and pray in the Temple, *Luke* 18.*v*.10,11. He faſted twice a weeke; They faſted often, *Mat*.9.14. They were ſtrict obſervers of the Sabbath: how many quarrels had they with our Lord Jeſus Chriſt for healing, for his Diſciples but plucking of eares of corne, on the Sabbath day? Here was Nature ſeven times purified and yet for all this Chriſt tels his Diſciples, Mat.5.20. *That except their righteouſneſſe exceeded the righteouſneſſe of the Scribes and Phariſees, they ſhould never enter into the King-*

dome of God. Tremble at this you that are lyers, Sabbath-breakers, prophane persons, unjust in your Callings, unconscionable in your walkings with God. Tremble at this you that never pray in your Families, in your Closets; God never heares of you but when you come to Church, and then to no purpose neither: you are not yet raised, nay far from it. Flesh and bloud might have revealed this unto you. This is the first Note.

Secondly know, *If you have not pluckt and tasted of the fruit of the Apple-tree, you are still but under it.* You may remember I construed [*under the Apple-tree*] out of Jesus Christ. If you have got no benefit by Jesus Christ, you have no portion in him; if you be not in him, and if he be not in you: It is the Apostles Note, 2 *Cor.* 13. *ver.* 5. *Know you not that Jesus Christ is in you except ye be reprobates.* The Apple is in the man that hath eat it: Christ is in the soule by a spirituall union, if the soule hath any part in him, or shall ever have any benefit by him. Free Grace is the fruit of this Apple-tree of 2.

Pa-

Paradiſe. Are the Graces of God in you? but ſome may ſay, how ſhall we know that? The taſted Apple is,

1. Sweet.
2. Cordiall.
3. Nutritive. 4. Diffuſive.

1. *Sweet*, Cant. 2. 3. *As the Apple-tree amongſt the Trees of the Wood, ſo is my Beloved amongſt the Sonnes. I ſate down under his ſhadow with great delight, and his fruit was pleaſant to my taſte.* The Spouſe there compareth the Lord Jeſus to an *Apple-tree*, a rare Apple-tree; *as an Apple-tree amongſt the trees of the wood.* Now he was not only *an Apple-tree in himſelfe*, a ſweet Tree full of the Apples of Life, and free Grace; but he was [an Apple-tree to her] he was *her beloved*, and ſhee *ſate downe under his ſhadow.* Now it was, 1. With *great delight.* 2. *His fruit was ſweet to her taſte.* If Chriſt be in thee, and thou beeſt in Chriſt, Chriſt is very ſweet to thee, thou ſitteſt *under his ſhadow with great delight, and his fruit is pleaſant to thy taſt*, 1 Pet. 2. 7. *To you that beleeve he is precious*; His name to thy ſoule is *as an ointment*

powred

powred forth, Cant. 1. 3. Why like an ointment powred forth? *Mar.* 14. *v.* 3. *Joh.* 12. 3. When the box of ointment was broken, and powred forth on Christs head, *the whole house was filled with the savour of it.* Is it thus with thy soule Christian? Is Jesus Christ precious to thee? Is his name to thy soule like an ointment powred forth? Is thy whole heart filled with the sweet smell of Jesus Christ? Art thou ravished with his love, his incomprehensible, his unfadomable love? Is Christ in his Ordinances precious to thy soule, that thou desirest the sincere milke of the word, as the new borne babe desires the milke of the breasts? Doth the very thinking of Christ ravish thy heart? Doth the naming of him carry thy soule almost above it selfe in an extasie of love? Is he like an Apple to thy tast, that thy mouth is filled with the sweetnesse of his juice? High thoughts of Jesus Christ argue that Jesus Christ is spiritually tasted by thy soule. Art thou melted with his love? It is a signe thou hast tasted of the fruit of the Apple-tree.

2. The *tasted Apple is cordiall*, Cant. 2.5. *Stay me with flaggons, comfort me with Apples*. Cant.7.8. *The smell of thy nose is like Apples*: It is spoken there of the Church. Apples are cordiall in taſt, and comfortable in ſmel. Try thy ſelf by this Chriſtian: Is Chriſt cordiall to thy ſoul? when thy ſoul is fainting, ſwooning, in the thoughts of thy ſelf, and thine owne wickedneſſe and vileneſſe, Doth it then comfort thee to remember Jeſus Chriſt his love and merits? Chriſt is no cordiall to wicked, unbeleeving wretches, it terrifieth them the more to remember Jeſus Chriſt. When the Lord hath awakened their conſciences, and ſtartled them in their naturall condition, tell them of Chriſt, this adds fuell to the flame. Why? It is this Chriſt, whom they have ſcorned, abuſed, crucified. It is this Chriſt, concerning whom they have ſaid, *We will not have this Chriſt to raigne over us*. Now they thinke that they heare that ſcorned Chriſt ringing a dolefull peale in their eares; *Bring thoſe mine enemies that ſaid I ſhould not rule over them, and ſlay them before me*. But to the Beleever,

leever, Christ is comfortable; when he looks upon himselfe as a great sinner, the naming of Christ comforts him; Ah! (saith he) that is he *that dyed for my sinnes, and rose againe for my justification*, Rom. 5. 25. When he looks upon *all his righteousnesse, as a monstruous cloth, and as filthy rags*, the naming of Christ is againe a cordiall to him; Ah! (saith the soule) that is he *that was made for me wisdome, and righteousnesse, and sanctification, and redemption*. When he looks upon himselfe as a debtor to an infinite justice, the name of Christ is a cordiall againe; thats he saith the soule, that hath paid the debt to infinite justice for me, that for me, hath satisfied his Fathers wrath, that *powred out his soule unto death, and was numbred with the transgressors, that bare the sinne of many, and made intercession for the transgressor*. That same Christ is he *that bore my griefs, and carried my sorrowes, that was smitten of God, and afflicted, that was wounded for my transgressions, and bruised for mine iniquities, the chastisement of my peace was upon him, and by his stripes I am* Esa. 53 4, 5, 6, 11, 12.

healed. When he looks upon himſelfe as a daily backſlider, renewing his ſins as the dayes of his life, and the merçies of his dayes are increaſed, and is ready to ſwoone in theſe ſad thoughts, the name of Chriſt is a cordiall againe; Ah! (ſaith the ſoule) that ſame Chriſt is that righteous one *that is my advocate with the Father*, and makes interceſſion for me. When hee looks upon himſelfe, as unfit to doe any duty, and upon all his prayers, as poore, liveleſſe, heartleſſe duties, and conſiders, the deadneſſe, dulneſſe, diſtraction, vanity, that conſtantly accompanies him, and is ready to ſwoone in the thoughts of this, the naming of Chriſt is a cordiall to him againe; Ah! (ſaith the Chriſtian) that is he, that is the *Angel that ſtands at the Altar, having a golden Cenſer, and to him there is given much incence, that he ſhould offer it up with the Prayers of all Saints, upon the golden Altar which is before the throne, Rev.* 8. 3. Thus now try (Chriſtian) whether thou haſt taſted of the fruit of the Apple-tree; is Jeſus Chriſt a Cordiall to thy ſoule, in ſoule-ſwoonings?

1 Joh. 2, 1.

3. *The*

3. *The apple is Nutritive. Eaten, moderately, and ſeaſonably,* it affords nouriſhment, and maintaines life, and ſtrength: This is a plain conſequence from the other, were it not nutritive it would not be cordiall. Try thy ſelfe by this, Chriſtian, whether Chriſt be in thee yea or no: If he be, thou deriveſt ſtrength from him, and he maintaineth ſpiritual life in thee. Obſerve that place, *Joh.*4. v.14. *Whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt, but the water that I ſhall give him ſhall be in him a well of water ſpringing up to everlaſting life.* Doſt thou find that thy heart is growing? that by a ſtrength derived from Jeſus Chriſt, thou walkeſt and goeſt on from ſtrength to ſtrength? Doeſt thou find that from a digeſtion of Jeſus Chriſt's death, reſurrection, and Aſcenſion (the fruits that grow upon that Apple-tree of free grace) thou getteſt ſtrength againſt thy Corruptions, againſt the Devels temptations? that upon thy taſting of Chriſt thou groweſt in grace? when thou taſteſt him afreſh in the Sacrament, if thou haſt a part in him, thou

wilt find that he is Nutritive to thy ſoul, thou wilt quicken thy life, and increaſe thy ſtrength by all the ordinances which hold out, and ſet forth, Jeſus Chriſt unto thy ſoule. God ſayes, *that thoſe that are of cleane hands ſhall grow ſtronger, and ſtronger*; And that the Righteous ſhall grow up like the calves in the ſtall, which grow apace, and fat. Nay thou wilt find not only a growth, but that thou groweſt from that Nouriſhment that Chriſt Jeſus affords thy ſoule, that thou walkeſt in his ſtrength, and that all the ſtrength of thy ſoule is purely derived from him, not from thy owne indeavours, and walkings: Try therefore thy heart Chriſtian, if thou haſt eaten of the Apples, thou wilt find them Nutritive, it will not be like the ſwallowing of a dry ſtone or ſtick, that have no nouriſhing quality in them.

Laſtly, *the Apple Eaten is diffuſive, the Vertue, and Nutritive, or comforting quality and juice of it, diffuſeth it ſelfe into all the body.* If thou haſt taſted of Jeſus Chriſt, and haſt ſwallowed the Apples of free grace, the vertue

vertue of them diffuſeth it ſelfe into thy whole ſoule, and body. Grace is in every veine of thee. There is ſomething of Jeſus Chriſt, in thy eyes, face, tongue, hands: and abundance of him in thy heart. Thy head is full of thoughts of Chriſt, and plottings, and deſignes for Chriſt. The wantonnes of thy eye is reſtrained by the law of Chriſt; the vanity of thy tongue is taken away, and the Lord hath made thee one of a pure language; thy hand is awed by Chriſt, that it dare not ſtretch forth it ſelfe to doe any iniquity; thy feet are guided by Chriſt, His word is a light unto thy feet, and a lanthorn unto thy paths. And now for thy ſoule and inward man, thy Underſtanding is full of the knowledge of Jeſus Chriſt, *Yea thou haſt determined with thy ſelfe to know nothing but Chriſt, and him crucified.* Thou ſeeſt abundance of Chriſt in the rich diſpenſations of free and infinite grace. Thy Will hath taken the oath of Allegeance to Jeſus Chriſt, Thy will is ſubordinated to his, his will is thy law, and thy will. Thou

art ready to do his will, or ſuffer his will. Thy Affections are wholly carried out to Chriſt, him thou loveſt, deſireſt, delighteſt in, above all things in the world whatſoever. In ſhort, It makes thee to preſent thy body, as a living Sacrifice, holy, acceptable unto God, & this thou judgeſt thy reaſonable ſervice. Thou art not conformed to the world, but thou art tranſformed by the renewing of thy mind, that thou mayeſt try, and prove what that good, and acceptable, and perfect will of thy God is, *Rom.* 12. 1.

2. Is it thus now with thee Chriſtian? is the vertue of the Apple thus diffuſed throughout thy whole Soule? then thou mayeſt be of good comfort. So I have done with the ſecond note of Triall: *If thou haſt not taſted of the fruit of the Apple-tree, thou art yet but under it.*

3. A third note of Triall may be this: *Thou mayeſt be ſure thou couldſt not pluck, and eate of the fruit of the Apple-tree, without an hand to reach, and a mouth to eate.* Chriſt is the Apple-tree, faith is the hand; *without*

faith

faith it is impoſſible to pleaſe God (ſaith the Appoſtle to the Hebrewes) He that beleeveth not is condemned already. Therefore the Apoſtle 2 *Cor.* 13. 5. ſayes, *Examine your ſelves whether you be in the faith or no; prove your ſelves:* And this goes before the next words, *Know yee not that Chriſt is in you, except yee be reprobates.* Chriſt is in you, except yee bee reprobates, that is his poſition: Now if you would know whether Chriſt bee in you or no, you muſt examine whether you bee in the faith or no. In Scripture you ſhall frequently finde the worke of faith ſet downe as the Action of the feet, comming to Chriſt; *Come unto me all yee that are weary and heavy laden: who ſo commeth to mee hath everlaſting life, &c.* As the Action of the hand, receiving Jeſus Chriſt, as the Action of the mouth, eating the fleſh, and drinking the bloud of Chriſt. All unbeleevers are yet out of Chriſt. Nay more, you muſt not onely have an hand, but ſuch an hand as will reach; to this end, 1 A true hand. 2 A perfect hand. 3 A lively

Joh. 6. 35, 37, 45.

Joh. 6. 51, 53, 54.

lively hand.—1 *It must be a true hand.* A painted hand reacheth nothing; the hand must be a reall hand that plucketh the Apple-tree. There is a great deale of drosly counterfeit faith in the world. The Devils have some graines of faith amongst them, the Apostle sayes, *They beleeve and tremble.* Wicked and prophane wretches have their degrees of faith too; they will at least tell you they beleeve that Christ came into the world, and dyed, they give credence to the story, &c. But this faith is no true hand, it will plucke never an apple of Life. —— 2. *As the hand must be true, so it must be perfect*, it must have fingers enough to doe it: It must be perfect justifying faith, though it reach not the perfection of faith that a justified person may have. There are severall acts of faith: some will have knowledge to be an act of it; others, and the most say, that knowledge is supposed to faith, but Assent is the first and lowest act. Many goe hither, and no further, they goe away not justified: but the perfection of that faith which justifies, lyeth in

in a truſting too, and a relyance upon, the Lord Jeſus Chriſt. To this faith are all the promiſes pronounced, *Bleſſed is that man that puts his truſt in the Lord*; And who is he that ſits in darkneſſe, and ſeeth no light? *Let him truſt in the name of the Lord, and ſtay upon his God.* I ſay, this is the perfection of that faith which muſt be [*de neceſſitate*,] neceſſarily required to juſtification: It is not the reflection of faith that is in a juſtified perſon. Try thy ſelfe, O Chriſtian, doſt thou truly beleeve then, not barely aſſenting, and giving credence to the word of God as a word of truth, but being ſenſible of thy owne vileneſſe, and the inſufficiency that is in thy ſelfe for any ſalvation? doſt thou truly relye upon Jeſus Chriſt? and this will be tryed by the third particular, neceſſary to the hand that reacheth. —— 3. *The hand that reacheth muſt be lively*: It muſt have a principle of life in it ſelfe, and muſt act in lively operations. The dead hand, let it be never ſo true fleſh and bloud, it reacheth nothing, it hath no internall principle of life in it ſelfe to carry

carry it out in externall operations of Life: ſo muſt it be with the ſouls hands, that reach, and plucke the Apples of free grace of the Tree of Life, mentioned, *Rev.* 22. 1. It muſt have an internall principle of Life. The hypocrites faith hath no internall principle of life in it, the ſoule is not quickned, neither hath it any power to act externall operations: *Viva fides eſt operoſa*, is a knowne maxime, Faith in the Saints is powerfull, 2 *Theſ.* 1. 11. *The worke of faith with power*, Jam. 2. 17. Faith without works is dead. Now it's lively, 1. Internally, purging the heart, *It purifieth the heart.* 2. Externally, it worketh by love; it worketh as a loving heart towards God; ſo in acts of love. Faith, if it be true, hath not only a perſwading and comforting quality, to perſwade the ſoule of God, and the faithfulneſſe of him that hath promiſed, and to refreſh the ſoule by ſtaying upon God, but it hath a quickning quality, to enliven the ſoule, and quicken it to an holy cloſe walking with God. The ſame faith that ſaith to the ſoule, this promiſe

promiſe is the truth of God, ſtay thy ſelfe upon it, ſaith alſo to the ſoule, this precept is the rule of God, walke according to it. Now Chriſtian, try thy ſelfe whether thou haſt taſted of the fruit of the Apple-tree, whether thou haſt a portion in Jeſus Chriſt, yea or no: If thou haſt reached to thy ſoule an Apple of free grace, thou haſt an hand by which thou didſt it; it muſt be a true hand: Faith is the hand. Haſt thou not the painted faith of the hypocrite, but the true faith of the Saints, called by a diſtinguiſhing character, *The faith of Gods Elect*, Titus 1. v. 1. Haſt thou not a finger only, but the perfect hand, that faith which truly juſtifieth thy ſoule, which doth not conſiſt in a bare notion and knowledge, nor yet in a bare aſſent, but in a fiduciall cleaving to the Lord Jeſus Chriſt? Is it *lively?* as *living*, in reſpect of the inward principle, ſo *lively*, in reſpect of the outward operations? If ſo, then it may be a true faith, and thy hand with which thou haſt reacht the fruit of the Apple-tree for the comfort of thy ſoule, may be ſuch a one as will doe it, and thy hope

hope may be upon good and justifiable grounds; but if not, deceive not thy owne soule, Christ and you are strangers yet, and thou art out of Christ. I shall adde but one Note more, which shall be yet further for the clearing of this. Lastly therefore know, *Thou canst have no such hand, unlesse it be given thee from above.* The hand of Faith is none of Natures products. Alas, how many cheat themselves with Faith, when the Devill hath (indeed) as much true faith as they have? There is a naturall perswasion, and there is a morall perswasion, and there is a traditionall perswasion, and a diabolicall perswasion, all these differ from the worke of Faith, which is true, and that hand which must reach Jesus Christ to my soule.

1. There is *a naturall perswasion.* Nature hath principles to perswade the soule by to some Assent: Nature perswades us, there is a God, and he must be worshipped. Looke upon me saith Nature, *Praesentemque refert quaelibet herba Deum*, I have not a spire of grasse, but tels thee there is a God. See the

variety, greatneſſe, beauty of my work; Read a great God, in a great Whale or Elephant; a beauteous God, in a glorious flower; A wiſe God, in my choice of works. Behold a God, in the order thou haſt ſeen in me. See him in my Law written in thy heart, *Rom.* 2. 15. From theſe and ſuch like things, Nature bequeathes a faith to the ſoule, and learnes it, *credere Deum*, to beleeve a God: But this is far from faith, not only from juſtifying faith, but alſo from faith, as to that point. It wants that ſtrenuineſſe of aſſent which muſt be in aſſent when an act of faith. A *Roman* writ to *Tully*, to write him ſomething concerning the immortality of the ſoule. *Tully* writ back againe to him, *Evolve librum Platonis & nihil amplius eſt quod deſideres.* Read (ſaith he) *Plato's* Book over concerning it, and you will deſire no more. The *Roman* returnes him anſwer, *Evolvi, iterum atque iterum evolvi, &c.* I have read it over, ſaith he, againe and againe, but I know not whence it is, when I reade it, I aſſent to it, but I have no ſooner laid the book out of my hand, but I be-

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gin to doubt againe, whether the ſoule be immortall yea or no. So it is with all perſwaſion from natural principles; as to that extent of Doctrine it would perſwade us of, the perſwaſion that ariſeth from them is faint, and weake; one while we thinke it is true, another while we queſtion, or deny the ſame principle. Naturall perſwaſion is no faith; if Nature gave thee all thou haſt, thou haſt none at all.

Secondly, *If it bee Moralities gift to thee, it is no faith.* I call that a Moral perſwaſion, which is wrought from the conſideration, and improvement of Morall Principles: if thou beeſt perſwaded to reſt, and rely upon God and his promiſes for ſalvation, meerely upon this skore, I live juſtly, I tythe Mint and Annis, I have taken no mans Oxe or Aſſe from him, whom have I defrauded? Alas, thus *Ariſtides* and *Cato* might beleeve.

Thirdly, *If thy Faith be thy grandfathers Legacy to thee, it is no hand that will reach the Lord Ieſus Chriſt.* A traditionall perſwaſion is no faith. If thou beeſt perſwaded that Chriſt dyed for thee,

thee,&c. upon this skore, My Mother told me so, our fore-fathers held so, and they were wiser than wee,&c. Alas friend, there is as much difference betwixt faith, and thy soule, as there is betwixt heaven and hell. This was the *Samaritanes* Religion, which the good woman was as tenacious of, as ours are now of the Common Prayer Book, Joh. 4. 20. *Our Fathers worshipped in this mountaine, and you say in Jerusalem is the place to worship.* It is the great objection wee have against the Church of *Rome*, That they would have men beleeve *as the Church beleeves:* But for the most part wee are condemned in what we condemne. Doe not most men beleeve as their Fathers beleeved? What a sinne it is thought to thinke of stripping Queen *Elizabeths* Reformation? Are not most men limitted to this faith? and is not here all the perswasion that men have of the saving Truths of God, that Christ was God and man, that he dyed, rose, and is ascended? Why? this was our Fathers Faith, this wee were taught when wee were little ones,

and upon this skore (being perſwaded) they muſt goe under the Notion of Beleevers; and when heaven and hell meet, this Faith ſhall ſave them.

Fourthly, *If thy faith be the Devills gift to thee, it is no hand that will reach Chriſt.* The Devill hath his Apes-faced-Graces; Morall walking inſtead of Goſpell-obedience; Feare of Hell in ſtead of feare of God; and ſo preſumption inſtead of Faith. He carries too great deſignes. 1. To flatter the ſoule to hell, by preſumption. Thinke nothing ill of thy ſelfe ſayes the Devill, venture upon God, let it never trouble thee, venture all, yes doe, and cry confidently, *Lord, Lord, open to me, I have prayed in thy name, &c.* Hee knowes well enough, that the anſwer will be, *Depart from me, I know you not, you workers of iniquity.* Feare not, ſaith the Devill, to apply hot boiling Luſts to the bleeding wounds of Chriſt, you may reſt upon him that dyed for you, though you doe not take any ſuch care to live ſtrictly and holily with him: other folk ſhall goe to heaven beſides Puritanes; God

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is mercifull. Is thy faith ſuch a one as this Chriſtian? O tremble at that *Mat.* 7. 24. And would not one thinke that this were the miſerable faith of moſt of men. It is impoſſible, but when you heare ſo many peales in your eares of repentance, as you heare in theſe dayes, but you ſhould have ſome thoughts what ſhall become of your poor ſoules: And who ſo lookes upon your lives againe, and ſeeth no repentance, no ſitting downe and ſaying, *What have I done?* no care of future obedience, but a looſe irreligious walking; would he not bee confident that the Devill hath perſwaded you to venture? it is but a ſoule loſt, (but poor wretch it is loſt for ever) and Chriſt is mercifull (but to no ſuch hell-hounds as thou art wretch) O Lord! it would make an heart tremble to come to ſome poore Creatures upon their Death-bed, and examine the condition of their ſoules: Why? they are well, they reſt upon Jeſus Chriſt, they are confident he will ſave them, (who is bolder than blinde Bayard, is our Countrey Proverb?) though all know, the wretch never was ſenſible

of his loſt condition, nor ever carefull to conforme himſelf in the leaſt to Jeſus Chriſt. Faith is not the devils gift, Diabolicall perſwaſion widely differs from faith. But laſtly.

Fiftly, *Faith is the gift of God.* It is grounded upon divine perſwaſion, The Spirit of God, and the Word of God, and the Merits of Jeſus Chriſt: theſe are the grounds that perſwade the ſoule to rely upon Jeſus Chriſt, Rom. 14.14. *I know my ſelfe, and am perſwaded by the Lord Jeſus Chriſt.* The worldling is perſwaded after another faſhion, from naturall or morall Principles, or Tradition; or at beſt, as concerning *Ahab*, 1 Kings 22. 21. There is an evill Spirit gone forth, and ſaid, *I will perſwade him*; and the Lord hath permitted, and aſſented to it, *ver.* 22. *Thou ſhalt perſwade him, and prevaile alſo.* But now the child of God is perſwaded another way; come to him, and aske him, Chriſtian, what perſwades thee to reſt upon Jeſus Chriſt? he anſwereth with *Paul, I know and am perſwaded by the Lord Jeſus Chriſt.* Sir, Ah Sir, I was deſpairing almoſt,

almoſt, & the ſpirit of God by its inward motions inclined me to roll my ſelfe on Chriſt, Or the word of God perſwaded me, I heard a Voice ſaying, come, I knew, *he that had promiſed was faithfull* and able to performe it, *Rom.* 4. 21. *Faith is the gift of God*, ſaith the Apoſtle, *Epheſ.* 2.8. It is the Fathers work and gift, the Sonnes gift and work, the Spirits worke, and the Words worke, 1. It is the Fathers worke and gift, *John* 6. 37. *All that the Father gives me ſhall come to me*; Faith is of his [willing] *John* 6. 40. It is the Sons gift and work, *I know and am perſwaded by the Lord Jeſus Chriſt*; It is a piece of Grace, and Chriſt is the wellhead of all divine Grace, 1 *Cor.* 1. 4. He is therefore called, *The author and finiſher of our faith*, Hebr. 12. 2. It is the gift and work of the Spirit of God, 1 *Cor.* 12.9. *To one is given by the Spirit the word of wiſedome*; to another, *faith by the ſame Spirit*. It is therefore reckoned as one of the Spirits workes, *Gal.* 5. 22. It is a fruit of the Spirit. It is wrought by the Word, which therefore is called, *the Word* 1 Phil. 3.9.

of faith, Rom. 10. 8. Now try thy ſelfe Chriſtian, whether thy hand be a true hand: Is thy faith a gift of God wrought by his Spirit, and grounded upon his Word? ſuch muſt that hand be that plucketh the fruit of this Apple-tree of free grace; Not mans, much leſſe the devills gift, but Gods gift: it will quicken thee in Gods wayes, but I ſpake of that before. I have now done with my rules of examination; the Lord perfect this Application in every one of your ſoules.

Uſe 3. I proceed now to a third Uſe, and and that is of Exhortation, *To all thoſe that are through the mercy of God recovered out of that ſad condition in which we were all by Nature*, that are now cleanſed, waſhed and ſanctified. You heare, what you were by Nature, borne out of Chriſt, Children of wrath as well as others: hath the Lord raiſed you up? hath hee given you to taſte of the Apples of free-grace? let the remembrance of your former condition perſwade you, 1. To get thankfull hearts. 2. To get pitying hearts. 3. To keep humble hearts.

A word or two of each of theſe.

1. Let this conſideration perſwade with you to get *thankefull hearts*; Let every ſoule of you ſay, ſing, that 103 Pſalme, *verſe* 1, 2, 3. *Bleſſe the Lord, O my ſoule, and all that is within mee bleſſe his holy Name. Bleſſe the Lord, O my ſoule, and forget not his benefits; who hath forgiven all thine iniquities, who hath healed all thy diſeaſes, &c.* to the 6. *verſe*. Chriſtians, I have heard a Story of a Gentleman, that having rid over a dangerous Paſſage in the night, returning in the morning to ſee it, at the beholding of it, ſunke down and dyed; Aſtoniſhment kild him. Ah, Chriſtian, wouldſt thou be but perſwaded in the morning of thy Converſion, when the Lord hath brought thy ſoule to himſelfe, wouldſt thou bee but perſwaded to look with a ſerious eye of meditation, what dangers thou haſt eſcaped, how many times in the mad age of thy youth thou ranſt over everlaſting burnings, and wert juſt ſinking; wouldſt thou but remember how often thou dividedſt an haire betwixt thy ſoule and hell, and this not once, but

againe, and againe; that the Devill had not thy ſoule onely in chaſe, but was bearing at thee many a time, and hell was opening its jawes upon thee, and thy ſoule was juſt going alive into the pit. Ah, Chriſtian, wouldſt thou but thinke of this, me thinks thou ſhouldſt even be ready to ſink downe, and dye in aſtoniſhment: nay rather live, Chriſtian, aſcend, let thy heart aſcend in praiſes; O ſay, *Bleſſe the Lord, O my ſoule*; My heart, and all *that is within me, praiſe his holy Name*; My tongue, and all that is without me, ſing unto his glory. Ah! what a miracle of mercy it is that ever one poor ſoule ſhould come to heaven? Stand amazed at it, O my ſoule! were not wee all borne blinde? How doe any of us ſee? O now let us all ſay with *David*, Pſalme 116. *verſe* 16. *O Lord! truely we are thy ſervants, we are thy ſervants, and the children of thine hand-maidens, for thou haſt looſed our bonds.* I ſhall ſhut up this firſt Branch of the Exhortation, with the words of the bleſſed Apoſtle, *Rom.* 12. *verſe* 1, 2. *Now, I beſeech you (brethren) by the mercies of God,*

God, that you offer up your bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable service: And bee not conformed to this world, but be yee transformed by the renewing of your mindes, that yee may prove what is that good, that acceptable, and perfect will of God. Ah, Christians, God deserves your hearts and hands. O bee thankfull. But I shall now passe over this first Branch of the Exhortation, and the rather, because I shall have a more full opportunity to meet with it againe, and presse it more home in the next Doctrine: which I shall note from those words, *I raised thee.*

Secondly, were you, even you Christians, also out of Christ when your Mother brought you forth? Ah, methinkes then, the sense of your owne misery should call for the yernings of your soules to those poore creatures that are yet in it. I beseech you therefore brethren, *to put on (as the elect of God holy and beloved) bowels of mercies.* It was the Apostles exhortation, *Col.* 3. *vers.* 12. though in another case. Ah, how many objects of such

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ſuch Charity is there every where? How many poore wretches in every Congregation, in every family, that the Lord knoweth are yet in the ſtate of Nature? It is ten to one but all of us have either an Huſband, or a Wife, a Father, or a Mother, or a childe, or a brother, or a ſiſter, or a friend ſo. As the Elect of God put on bowels of mercy for them, pitty them, pray for them, mourne before God for them; pluck them, as brands out of the fire: you know what their condition is, how ſad and deplorable, and what an object of pitty they are. Wee that never were yet in the Spaniſh Inquiſition, nor ever were yet in the Turkiſh Captivity, yet from but the meer reports of the ſlavery that poor Creatures ſuffer there, our ſoules yerne towards their ſufferings, and wee ſometimes could weep to thinke of them, and could bee content to part with ſome pence to contribute towards their reliefe. So for our poore brethren of *Ireland*, though (praiſed for ever be our God) wee have not ſeene ſuch butcherings, and rapes, as they have

have done, nor felt ſuch penury and pinching want as they have done, yet he ſcarce deſerves the name of a Chriſtian amongſt us that hath not a yerning ſoule towards them, that doth not pray for them, that is not afflicted to heare thoſe ſad and dolefull relations concerning their ſufferings, and that would not to his ability contribute ſomething to relieve them. Ah, (Chriſtians,) that you would be but as ſenſible of ſoule-evills, as bodily trifling calamities. Is not, think you, the Captivity of hell as ſad and dreadfull as to be a Turkiſh Gally-ſlave? Is not it as ſad to be under the Devills clutches as it can be to be in the fingers, and under the power of the *Iriſh* Rebells. Alas! let them doe what they can, they ſhall doe no more but *kill the body*, there is their malice ſpit, if that bee done; but here both body and ſoule are in danger for ever. And my friends, do you think that the *Turke* hath the tenth part of the Captives that the Devill hath? Do you thinke there is not ten thouſand times more poore ſoules under the Devills Laſhes, than there is Chriſtians

ans under the power of the *Irish* Rebells? and have they a ſword, have they torments like him? and where is the ſoule mournes over the Drunkard, vaine perſon, the ſwearer, or blaſphemer? where is the ſoule that ſayes to him, what are you about to doe? and yet I dare ſay, here is not one in this Congregation, that hath not a Father, or a Mother, a childe, a brother, or a ſiſter, or a friend, in that Captivity. O Chriſtians, conſider, did not you need pitty and prayers, thinke you, when you were there? *O, ſave others with feare, pulling them out of the fire:* O pray, pray. It may bee it is but yet a day, and this *Herod*, the Devill, intends to make an end of theſe poore ſoules: Cry, cry mightily to God for your poor Children, Friends, Acquaintance. Hark how the Church of the Jewes prayed for the Church of the Gentiles when they were ſtrangers to God, *Cant.* 8. *verſe* 8. *We have a little ſiſter, and ſhe hath no breaſts: what ſhall wee doe for our ſiſter in the day when ſhee ſhall bee ſpoken for?* So ſay, O Lord, I have a little Childe, a Father, a Mother, an Huſ-

Husband, a Brother, a Sister, a Friend, that hath no grace; Lord what shall I doe for her in the day when she shall be spoken for. Remember your owne misery, and you will pitty their poor soules.

Thirdly, and lastly, Were you all borne out of Christ? in a sad undone condition by Nature? Then let mee perswade you to keep humble hearts: Remember but what you were. It is enough to tame the swellings of your spirits, to thinke that you were not borne worth a ragge to cover your nakednesse; you were cast out into the open field, to the loathing of your person. It was that which the Apostle urged, to bring downe the swellings of pride in the *Corinthians*, 1 *Cor.* 4. 7. *For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou hast received it, why dost thou glory as if thou hadst not received it?* Let mee apply those very words to thy soule Christian. Art thou proud of thy gifts, and proud of thy graces, that thou differest from another, and excellest anoth

ther, others are nothing to thee, &c. I beseech thee to consider, *who maketh thee to differ?* How came there to be such a difference betwixt thee and other Christians? I am sure you were once both under the Apple-tree together, there your mothers brought you forth, there she brought you forth that bare you. Hath Christ made thee to differ? *What hast thou then that thou diddest not receive? Now if thou diddest receive it, why diddest thou glory as if thou hadst not received it?* Wilt thou boast? boast of thy owne then Christian; boast of thy workes, not of thy gifts: give Christ his owne, and thou art not worth a farthing, yea the Lord knowes ten thousand times worse than a begger. Wee say, (and truely too) that one that hath been very scandalous, if ever the Lord brings him in, he had need bee very circumspect and humble. And so concerning one that hath been of a verie low and meane condition, and by the meere favour of the Prince is raised up to some great dignity, wee say it will be a great deale of policy in him

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to carry himſelfe humbly in his place. Truely, Chriſtian, I know no actuall difference, by Nature, betwixt thee, and the vildeſt damned Reprobate in Hell. Indeed there was a difference in God the Fathers Book of Election, and in Chriſts Book of Redemption, (which is but a tranſcript of the other) but a Creature difference there was none, no ſelfe-difference at all. Hath the Lord brought thee in? thou hadſt need walke humbly, and circumſpectly. *Philip* would have the Boy to cry at his Chamber doore, *Philippe memento mortalis es*; *Philip* thou art a mortall man, remember it: be not proud of thy Empire, thy Diadem muſt lye downe in the duſt. I would have the Chriſtian that the Lord hath given great gifts, and parts, to be minded of his firſt eſtate: I would have my Text written in his heart, repeated in his eares. O remember, Chriſtian, who it was that *Raiſed thee up under the Apple-tree, there thy mother brought thee forth, there ſhe brought thee forth that bare thee.* And now I have done with my Uſe of Exhortation in its ſeveral Branches.

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Use 4. I have but one word more, and that is Consolation. Is it so, that we are borne under the Apple-tree, though under [out of Christ] yet under, not out of sight or hope. The Apple-tree is over us, though by Nature we have no hand to reach up to it. Here's then a word of comfort and hope.

1. To those that upon serious examination the Lord hath made seriously sensible, that to this houre they are out of the Lord Jesus Christ, if yet they be willing to get into him.

2. To those of Gods people that walke with sad hearts, for the spirituall estate of their children, husbands, wives, friends, &c. considering that they were all borne out of Christ, and for ought they can yet see they have yet no portion in him.

For the first, Is there any whose hearts the Lord hath smitten with the sad apprehensions of this Truth, that they are all borne out of the Lord Jesus Christ, that begin to say, *what shall we doe to be saved?* Loe here is some comfort yet, though thou beest borne for the present out of Christ, yet possibly thou

thou mayeſt be borne under the Apple-tree, yea for ought thou knoweſt thou art. Chriſt is the Apple-tree, Chriſt exhibited in his Goſpell, in the preaching of the Word, &c. is a glorious Apple-tree, full of ripe Apples, dropping into the hands of every ſoule that doth but lift up his beleeving hand to take and eat. This is certaine, whomſoever Gods ſecret will ſhuts out of heaven his revealed will ſhuts out none who doth not ſhut out himſelfe. Come therefore, *Turne, turne, why wilt thou dye O thou ſinfull creature?* For ought thou knoweſt, thou art in no worſe condition than *Manaſſes*, and *Paul*, and *Mary Magdalene*, all of them were borne ſuch as thou art. Chriſt cals, *Hoe every one that thirſteth, come, &c.* Come then, let not thy ſinnes hinder thee; there's merit enough and mercy enough in him, O let not faith be awanting in thee. Behold, it is now Autumne with us, Autumne indeed, for Goſpell-diſpenſations have been but as green Apples formerly, to the times wherein the Lord hath caſt

our lot, never was there such a plenty of soule-enlightening powerfull preaching; plenty enough, the Lord grant we surfeit not with it. O reach out an hand, take, eat, live. To encourage, consider how the Lord pleads with you. Some Apple-trees are so loaden with fruit, that when the Apples grow once to their full quantity, the boughes bend even to the hand of the gatherer: such my friends are our dayes, the boughes loaden with Apples of free Grace, even bend again to your soules; O take, eat, and your soules shall live The Autumne is plenteous. The Gospell is free, you may take what you will it shall cost you nothing. Christ even bends to you loaden with Apples of Love. Ah! how he reacheth out himselfe to your soules; despaire not, only plucke and eat; you are under the Apple-tree.

Secondly, Is there any one here that hath a child, husband, wife, friend, brother, sister, &c. that he can have no comfort concerning, in regard that they can see no sigues of grace in them, let this

this comfort them yet, they may be under the Apple-tree; though the Lord hath not discovered himselfe yet to their soules, yet he may doe it: All the Apples are not gathered off the Tree of Life, it is laden yet; pray, cry for them, mourne for them, the Lord may yet give them an heart to repent. I thinke it was *Ambrose* told Saint *Austines* mother, being sadly lamenting the condition of her sonne then a Manichee: Be of good comfort (saith he) it is impossible that a sonne of so many teares should perish. I will not say so concerning any one, but I will say, *vix probabile est*, it is scarse probable, that a child or friend of many teares and prayers should perish: Give not over therefore mourning over them, crying, praying to God for them, the Gospell-day lasts. What though thy friend by his life yet declares himselfe to be out of Christ, yet he may be under the Apple-tree for ought thou knowest, though not upon it, yet under it. Christ that saw *Nathaniel* under the Fig-tree, may see thy child or friend under the Apple-

ree, and call him, and raiſe him up: it is Chriſts place where he uſeth to raiſe his Elect ones.

I raiſed thee up under the Apple-tree, there thy mother brought thee forth, there ſhe brought thee forth that bare thee.

The